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The Catholic Historical Review

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NUMBER 1

PROCEEDINGS OF THE SECOND ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION, DECEMBER 27-30, 1921, ST. LOUIS, MO.

For some years past, it has been the custom of the American historical societies and associations to hold their Annual Meetings one year in an eastern city, one year in a western city, and the third year in Washington, the official headquarters of the American Historical Association. The AMERICAN CATHOLIC HISTORICAL ASSOCIATION decided at its initial Meeting, in Cleveland, 1919, to imitate this custom in order to enable Catholic scholars to participate in the assemblies of the parent society.

It was with the anticipation of much pleasure that the American Catholic Historical Association looked forward to its Second Annual Meeting in that rare centre of Catholic historical interest, the city of the saint and crusader, St. Louis.

The spirit of hospitality for which the old French city is noted was abundantly manifested during the three days of our Meeting. Careful and generous preparations had been made by the Committee on Local Arrangements, and from the outset it was evident that the Meeting would be a success.

The headquarters chosen for the Second Annual Meeting of the Association was the Planters' Hotel.

Under the chairmanship of the Right Reverend Monsignor John J. Tannrath, D.D., Chancellor of the Archdiocese of St. Louis, the Committee on Local Arrangements had prepared an elaborate program for the entertainment of the members of the Association. On Tuesday evening, December 27, the Asso-

ciation and its friends were the guests of Archbishop Glennon and the Committee, at a banquet given in the St. Louis Club. His Excellency, M. Jean Jules Jusserand, Ambassador from France to the United States, was the guest of honor. Monsignor Tannrath welcomed the visitors to the city and introduced the toastmaster, the Honorable John S. Leahy, LL.D. With his usual eloquence and charm, Mr. Leahy opened the gates of the city to all the members, and then introduced the genial and scholarly President of St. Louis University, the Very Reverend Michael J. O'Connor, S. J. who spoke on *Early Education in Missouri*. Father O'Connor was followed by Dr. Alexander N. DeMenil, who responded to the toast *The Pioneer Settlers*. After a brief introduction in English, Dr. DeMenil continued his very interesting remarks on the early days in the old French city in the language with which these early settlers were conversant. In replying to the toast *The American Catholic Historical Association*, Dr. Peter Guilday, its Secretary, told briefly the story of the Association's origin and progress. "The Association," Dr. Guilday said, "came into being during Christmas week, 1919, at Cleveland, under the leadership of a group of scholars headed by Monsignor O'Reilly, then Vicar-General of the Catholic Diocese of that city. The purpose we had in establishing this national organization was study and research work in the field of general Catholic History. It was fortunate that we were able to organize our society under the direction of some of the oldest members of the American Historical Association. Among these it is a pleasure to mention Dr. Jameson, our only honorary member. The American Catholic Historical Association differs from the local Catholic Historical Societies, such as those at St. Louis, St. Paul, Chicago, New York and Philadelphia, inasmuch as their object is the study of local or national American Church history, whereas the Association limits itself to no country and to no period of Church history. As time goes on, we intend to develop our work into four distinct sections: namely, Ancient, Medieval, Modern, and American, ecclesiastical history. The central headquarters of the American Catholic Historical Association are at the Catholic University of America; and there we hope to instill into the hearts of those who are going on for

higher studies, a love and devotion for the past history of the Church; there we hope to prepare the scholars who will one day be present at these meetings to come as the result of their studies." Dr. Guilday was followed by the President of the Association, Dr. James J. Walsh, the eminent physician of New York City, who congratulated the Committee on Local Arrangements on the excellent plans which had been made for this Second Annual Meeting. His Grace the Archbishop of St. Louis, was then called upon to address the assembled guests. Like every other great city in the world, he said, St. Louis had its own particular symbol. Where we expect to find wealth in London, pleasure in Paris, and faith in Rome, in the city of the King and Crusader, St. Louis, we must naturally seek for religion, morals and culture. In a graphic historical outline of the city's past, Archbishop Glennon described the growth of religion, morality and intellectual culture in this great metropolis of the West. The address of His Excellency, the French Ambassador was a very pleasant and instructive account of the historical work done in the past in the great centers of France. M. Jusserand, who is one of the leading authorities on medieval history, praised the work done by the Benedictines, and mentioned in particular such eminent scholars as Mabillon as exemplars of the successful research work carried on in the past by his compatriots. "Between the past and present," he said "we are soon to offer America an interesting connecting link in the form of a statue of Joan of Arc, which will be unveiled in Washington, January 6, the girl who with faith prodigious was a peasant one day, more than king the next, and dust the third. She taught us liberty, and the statue of this first daughter of France placed in the capital city of the United States symbolizes the kindly relations between your country and ours." Among others who spoke were Bishop Daniel S. Tuttle of the Episcopal Church, and ex-Governor Francis of Missouri.

The Committee on Local Arrangements was composed of the following persons: Monsignor Tannrath, *Chairman*, John S. Leahy, *Vice-Chairman*, George L. Dyer, *Treasurer*, Dr. R. Emmet Kane, *Secretary*, Very Reverend M. J. O'Connor, S.J., Reverend F. G. Holweck, Edward Brown, John R. Scott, Rev-

erend John Rothensteiner, Reverend Francis Gillfillan, S.T.L., Dr. Alexander M. DeMenil, and Joseph Lumaghi.

Miss Anita Moore was in charge of the Committee on Publicity and it is to her clear-sighted appreciation of the purpose of the Meeting that the Association received such widespread notice throughout the United States.

The Committee on Reception, Registration and Information was composed of the following ladies of St. Louis who generously devoted their time to the Meeting: Mrs. Ida M. Schaaf, Chairman; Miss Mary Lynch, Mrs. Lyles Skipwith Carr, Miss Annie Maxwell, the Misses Rowena and Maude Brown, Miss Mary Maloney, Miss Winifred Miller, and Miss Anne Delores Cook.

The first PUBLIC SESSION on Church History was held in the Assembly Room with Monsignor Tannrath as Chairman. Reverend Dr. Paul Foik, Librarian of the University of Notre Dame, opened the morning's proceedings with a valuable paper on *Father Claude Jean Allouez: Pioneer Missionary of the Northwest*. This was followed by a study on the *Society of the Propagation of the Faith and its work in upbuilding the American Church*, by the Reverend Edward J. Hickey, S.T.L., J.C.L., of the Diocese of Detroit. Father Hickey spent the past year at Paris and Lyons in the Archives of this renowned institution and will soon present an authentic study on its earliest years. The Reverend Dr. O'Malley, C.M., of Kenrick Seminary, then read a paper on the *Catholic Clergy in South American Revolutions*. The concluding paper of the morning was that by Monsignor Gassler, of Baton Rouge, on *A Much Discussed Character: Father Anthony Sedella*.

The luncheon conference on the *General Bibliography of Church History* was presided over by Father Betten, S.J., of Cleveland, who has spent a number of years in preparing such work and who has already published a partial list of books bearing on Church history in the proceedings of the *Catholic Educational Association*. Some thirty teachers and students took part in the discussion which followed this luncheon, and plans were made for constructive work on the problem during the coming year.

The second PUBLIC SESSION on Church History opened on

Thursday morning with the Very Reverend M. J. O'Connor, S.J., as Chairman. Reverend Dr. Browne, the Managing Editor of the *Catholic Historical Review*, was the first speaker, and dealt with the *Pactum Callixtinum: An Innovation in Papal Diplomacy*. This was followed by the *French Papal States during the Revolution*, given by the Reverend Dr. Souvay of Kenrick Seminary. Reverend John Rothensteiner, the historian of the Diocese of St. Louis, then read a scholarly paper on the *Historical Antecedents of the Diocese of St. Louis*. Dr. Guilday, who was scheduled to read a paper on the *Restoration of the Society of Jesus in the United States*, suggested to the Chairman, that owing to the presence of Dr. Jameson, it would be of more value to the Association to hear from that well-known scholar. Dr. Jameson graciously assented and took Dr. Guilday's place and spoke to the Assembly on the necessity of a constructive program for work which would be of value to future generations of scholars. Dr. Jameson pointed out several avenues of research and laid particular stress upon the duty of the Catholic scholars of the United States to begin the systematic study of archival centers abroad, where an untold number of documents exist for the history of Catholicism in this country.

The luncheon conference on *Archival Centres for American Catholic History* was presided over by Dr. Foik, and the following problems were taken up for discussion: Where are these archival centers; what are their general contents; how far have they been made available to scholars; the possibility of compiling a Guide similar to the Carnegie Guides; the necessity of a series of volumes similar to the *Early Narratives of American History*; and the problem of card-index centralization. After considerable discussion, it was decided that Dr. Foik would communicate with the custodians of other Church archives in the United States and should report at the next meeting on this question.

The meeting of the Executive Council took place on Wednesday, at 2 p. m. The President, Dr. Walsh, presided. Summary reports from the Committees on Local Arrangements, Membership, and Program, were read, and the Secretary, Dr. Guilday, was requested to prepare the Executive Council re-

port for the Annual Business Meeting which was scheduled for that same afternoon at 3 o'clock. Dr. Guilday reported that in unison with the Secretaries of the American Historical Association and the Mississippi Valley Historical Association, he had placed before the Eastern Passenger Department of the Railroads a request that all members attending the Second Annual Meeting at St. Louis be given the benefit of a reduction in the fare to and from that city. Dr. Walsh then appointed the Nominating Committee for the officers of the coming year.

One of the problems taken up by the Executive Council was the affiliation of the St. Louis Catholic Historical Society, and the Secretary was instructed to write to the President of that Society inviting the Society as a whole to become a member of the Association.

The Secretary then reported that a project was under way of publishing from 1923 to 1926, a series of Annual Volumes made up of the historical essays of certain members of the Association. Among those who have consented to this plan are Dr. Flick, Father O'Daniel, O.P., and Monsignor H. T. Henry.

The following persons were then elected life members of the Association:

MOST REV. AUSTIN DOWLING, D.D., St. Paul, Minn.; C. A. GRASSELLI, ESQ., Cleveland, Ohio; MR. JOSEPH LILLY, Brooklyn, N. Y.; RT. REV. JOHN J. MCCORT, D.D., Altoona, Pa.; RT. REV. JOHN J. NILAN, D.D., Hartford, Conn.; RT. REV. JOHN J. O'CONNOR, D.D., South Orange, N. J.; RT. REV. CHARLES J. O'REILLY, D.D., Lincoln, Neb.; RT. REV. JOSEPH SCHREMBES, D.D., Cleveland, Ohio; MICHAEL J. SLATTERY, LL.D., Philadelphia, Pa.; ST. VINCENT'S ALUMNI ASSOCIATION, Beatty, Pa.; ST. VINCENT ARCHABBEY, Beatty, Pa.; RT. REV. MONSIGNOR JOHN J. TANNRATH, D.D., St. Louis, Mo.; RT. REV. MONSIGNOR C. F. THOMAS, D.D., J.C.D., LL.D., Washington, D. C.; TRINITY COLLEGE, Washington, D. C.; FESTUS J. WADE, St. Louis, Mo.

The Executive Council then passed a vote of thanks to the different Committees, especially to the Committee on Local Arrangements, for the excellent preparations made for this Second Annual Meeting.

The Annual Business Meeting was called to order at 3:15 p. m., by the President, Dr. James J. Walsh, who opened the ses-

sion with a short address on the work accomplished by the Association during the year. The report of the Executive Council was then read to the Assembly by Dr. Guilday, and summary reports of the different committees were also read.

(a.) *Report of the Committee on Membership*

The Committee on Membership has the honor to report that on December 20, 1920, the membership of the Association was as follows:

1. Life memberships	56
2. Honorary memberships	1
3. Annual paying members	100

157 members in the
Association

During the past year membership has increased as follows:

Annual paying members	36
Life membership	10

46

Of this total membership, namely, 203, one member has resigned, and four have died: His Eminence, James Cardinal Gibbons, Monsignor Lindsay, Archivist of the Archiepiscopal Archives of Quebec; Monsignor Starr, Rector Emeritus of Corpus Christi Church, Baltimore; Bishop Koudelka, Superior, Wisconsin.

The total membership on Dec. 20, 1921, was 198. During the past year, from the central headquarters at the Catholic University of America, systematic appeal has been sent out to all who were considered valuable members. Among the life members who have been affiliated with the Association during the past year are Bishops McCort, O'Connor, O'Reilly, Schrembs, and Nilan, and Archbishop Dowling.

Respectfully submitted,

P. W. BROWNE,

Chairman.

(b.) *Report of the Committee on Local Arrangements.*

On November 21, 1921, a meeting of the Executive Committee of the St. Louis Catholic Historical Society was called at the Planters' Hotel by Monsignor Tannrath. There were present Monsignor Tannrath, the

Very Rev. M. J. O'Connor, S.J., and Messrs. John S. Leahy, Brown, Dyer, DeMenil and Emmet Kane. The Committee on Local Arrangements was organized with Monsignor Tannrath as Chairman, John S. Leahy as Vice Chairman, Dr. Emmet Kane as Secretary, and George Dyer as Treasurer. Dr. Tannrath announced that the meeting place of the American Catholic Historical Association had been secured at the Planters' Hotel. It was proposed that arrangements be made for a banquet at the St. Louis Club to be tendered to the visiting members of the Association. It was voted that the Archbishop of St. Louis and his Excellency, the Ambassador of France, be the guests of honor at this banquet. It was voted that John S. Leahy be toastmaster at the banquet. Mr. Dyer was made Chairman of the Committee of Ways and Means, and Mr. Brown Chairman of the Publicity Committee of the meeting. It was voted that each member of the Committee be assessed \$50 to defray the expenses of the meeting of the Association. It was then voted that an appropriation be made to have one thousand copies of the *History of the Archdiocese of St. Louis*, written by Monsignor Tannrath, for the *Catholic Encyclopedia*, be printed for distribution.

Respectfully submitted,

R. EMMET KANE,

Secretary.

(c). *Report of the Treasurer.*

Jan. 1, 1921, Balance cash on hand.....	\$2,266.27
Dec. 26, 1921, Receipts: Life Memberships	\$650.00
Annual dues	308.60
Donation per Msgr. Thomas.....	200.00
Int. & Disc. Disc. Lib. Bond.....	\$181.97
Int. Lib. Bond	63.75
Int. Sav. Acct.	35.28
	<hr/>
	\$280.90
Total receipts 1921	1,439.60
	<hr/>
	\$3,705.87

Dec. 26, Expenses: Exp. a/c 1920

Meeting	\$184.82
Discount ck52
Office. Nat. Cap. Press....	\$140.75
Addressograph	24.95
Stott & Co.	4.05
Hay Rub. Stamp70
Com. Off. Supply	10.02
Randsell Print.	54.83
Postage	60.00
Express Packg.	6.24

 301.54

Secretary Exp. a/c.....	100.00
Archivist Salary	350.00

 Total Exp. 1921 936.88

 Dec. 26, 1921. Balance cash on hand\$2,768.99
 Funds placed as follows:

Liberty Bonds	\$1500.00
Check a/c	273.54 Central Nat. Bank
Savings a/c	995.4 Sav. & Tr. Co. Clev.

 Total as above\$2,768.99

Respectfully submitted,

T. C. O'REILLY,

Treasurer.

Dr. Guilday then read a letter sent by Monsignor O'Reilly, from which the following paragraph is taken: "I appreciate the honor given to Cleveland in having the Treasurer here for two terms, and I wish to express my thanks for this favor, and respectfully request that you accept my declination from another term. I would suggest that you elect a Treasurer from Washington, D C. as it would be a convenience to have the funds in charge of one who could be easily reached at all times." With considerable regret the Executive Council accepted the resignation of Monsignor O'Reilly and a vote of thanks was ordered placed on the records of the meeting in recognition of the generous cooperation of Monsignor O'Reilly during the past three years of the Association's life.

It is then moved and seconded that the next annual meeting be held at New Haven, Connecticut, Christmas week, 1922.

The Committee for the nomination of officers for the coming

year, consisting of Dr. Souvay, Monsignor Gassler and Dr. Guilday, presented the following list of officers who were elected for the year 1922:

President	Robert Howard Lord, Ph.D., Harvard
First Vice President	Dr. Chas. H. McCarthy, Catholic University of America, Washington, D. C.
Second Vice President	Hon. Daniel Joseph Donahoe, Middletown, Conn.
Treasurer	Right Rev. Monsignor C. F. Thomas, D.D., Pastor of St. Patrick's Church, Washington, D. C.
Secretary	Rev. Peter Guilday, Ph.D., Washington, D. C.
Archivist	Miss Frances Brawner, Washington, D. C.

EXECUTIVE COUNCIL—(the officers with the following) :

Dr. Lawrence F. Flick, Philadelphia, Pa.

Dr. James J. Walsh, New York City.

Right Rev. John Murray, D.D., Hartford, Conn.

Dr. Carlton J. H. Hayes, Columbia University.

The Very Rev. Thomas Campbell, S.J., New York City.

Many members of the Association participated in the General Session commemorating the Centennial Anniversary of the Admission of Missouri into the Union, held at the City Club, St. Louis, under the Chairmanship of Dr. McLaughlin of the University of Chicago.

The third PUBLIC SESSION on Church history was held on Friday morning, December 30, at 10 o'clock, with Father John Rothensteiner of St. Louis, as Chairman. His Grace, the Archbishop of St. Louis, honored this meeting with his presence. After a word of welcome to those present, Father Rothensteiner spoke of the satisfaction that all of those who loved the historic past of St. Louis had experienced in witnessing the success of this Second Annual Meeting. The first paper was that on the *Study and Writing of Church History*, by the Very Rev. Patrick J. Healy, of the Catholic University of America. At the close to this scholarly and fascinating study, His Grace the Archbishop arose and congratulated Dr. Healy on his paper.

Mother Mary Edith followed with a paper entitled *The Petite, Eglise, an Anti-Concordatarian Schism in France*. Rev. Mark A. Kane, S.J., of St. Xavier College, Cincinnati, then gave his paper on the *Papacy and Imperialism in the Reformation Epoch*. Rev. L. J. Kenny, S.J., of St. Louis University, whose excellent historical studies are so well known to the readers of the *Catholic Historical Review*, gave a charming address on *America as the Land of Destiny*, and brought forward some very novel and attractive theories for the interpretation of its past history.

The luncheon conference on Friday was devoted to the subject of *Catholic historical publications*, and was presided over by Dr. Guilday. Many of those present participated in the discussion aroused by his outlines of the volumes which are necessary in the Catholic Historical field of the United States.

The GENERAL SESSION of the American Catholic Historical Association was to take place on Friday at 2 p. m., but owing to a previous engagement, the President, Dr. James J. Walsh, read his annual address, entitled *The Church and Peace Movements in the Past* at the ANNUAL BUSINESS MEETING on the day previous. Dr. Walsh spoke in part as follows:

I remember a dear old teacher of mine who had to examine me in chemistry and wondering how much I knew about the subject, asked me a good leading question to begin with. He said very simply, "Tell me about oxygen." And chemistry was something of a favorite subject of mine and I wondered what he wanted about oxygen, so I asked him very naively, "Shall I tell you all about oxygen?" and he said "Oh no, only tell me what you know about oxygen." Now I am not going to tell you all I know about Church peace movements in the past, but only to point out some of the headings of chapters that would have to be employed even in a very much compressed work on the subject, and such a book ought to be published about this time when the world is perforce ever so much interested in peace movements, for, alas, after awhile it will lose its interest in peace again and then the book would not attract attention.

I need scarcely say that the most important part of any peace movement is the conversion of the hearts of men in the direction of peace. We are in the midst of a disarmament conference that is very naturally and ap-

appropriately attracting world-wide attention. Surely all understand, however, that unless you disarm the hearts of men any other disarmament will only be of passing significance. There is no disarming equal to that of the Prince of Peace to Whom at this season of the year we are all so much reminded, but with regard to Whom we must not forget that He came to bring a sword. During the Great War some men discouraged by the awful development said, "We have tried Christianity for nineteen hundred years and it has failed us." To which Gilbert Chesterton in characteristic fashion replied something like this: "We have not tried Christianity for nineteen hundred years, but have only pretended to. Now let us turn in and try Christianity for a while."

We have been having a world-wide celebration of Dante, the greatest of Christian poets. It has been said, with supreme truth, that his great poem, *The Divine Comedy*, is just the poeticization of Christianity. It probably constitutes the greatest tribute, humanly speaking, that has ever been paid Christianity that when a genius devoted himself to poetizing it he created the greatest poem that has ever come from the mind and hand of man. That poem as Benedetto Croce recently reminded Americans in the *Yale Review*, is the only one of the supreme poems of the world written "without a joy note over war in it." There is a sentence of appreciative criticism well worth while considering deeply and pondering over often during this Dante anniversary that happens to be also, by the chance of things, disarmament year.

But organized Christianity has done much more than affect the hearts of good great men in a direction away from war. Many a practical development down the centuries that made effectually for peace has come from the Church and these deserve recall at the present time. In the November number of the *Catholic World* I wrote a description of what seems to me a very interesting historical and geographic memento which has some very intimate relations with one of the Popes. It is a mounted globe made before the middle of the sixteenth century at Rome, apparently for official consultation by the members of the Papal Curia. Though it has been on exhibition now for years in the rooms of the New York Historical Society, this globe, which is one of the very early examples of geographic globe-making, is not nearly so well known by those interested in either

history or geography as it should be. Its maker was Euphrosyne Ulpius and after him it is known as the globe of Ulpius. Except for his connection with this globe, Ulpius is unknown and was apparently only an engraver on copper who happened to be chosen for the making of this object.

The globe is dedicated to Cardinal Cervinus, who afterwards became Pope under the name Marcellus II. He had the distinction of living but twenty-two days as Pope, his pontificate being, I believe, the shortest in the whole history of the Papacy. In spite of this brief occupation of the Pontifical throne Marcellus has a very definite place in history for he was one of the most distinguished churchmen of his time, was present at the Diet of Spires as the representative of the Pope, and on April 30th, 1545, was made one of the three presidents of the Council of Trent. Ten years later he was unanimously elected Pontiff and enthroned on the following day. All the historians of the Papacy have emphasized his zeal for the reformation of any abuses that existed and Ranke has not hesitated to say that "the reformation of the clergy of which others talked he exhibited in his own person."

Marcellus was a distinguished scholar, particularly interested in science and it has been said that a knowledge of science was sufficient passport to his acquaintance and friendship. It is very probable that his patronage was invoked to bring about the construction of the globe which is one of the very early monuments of modern geography and that is the reason why it was dedicated to him. Cardinal Cervinus had some years before he became Pope advocated the reform of the calendar in accordance with a plan devised by his father who was a receiver of taxes of the March of Ancona and who had given much time to the subject of mathematics and brought it particularly to his son's attention early in life. About this time an impression had gained ground that the world was to come to an end in the course of a few years by a universal deluge. Cardinal Cervinus wrote a treatise to contradict this notion and neutralize the effect of the superstition upon the minds of many people who were beginning to think it scarcely necessary to take any pains to go on with the ordinary business of life since the world would so soon come to an end.

There are two very interesting features of this Ulpius globe. One is that the map on it is that which

was made by the brother of the explorer-navigator Ver-razano who was the first to enter the harbor of New York. On this globe the portion of North America above Florida is called, in honor of the discoveries of Verrazano, after his name, *Verrazana sive Nova Gallia*. It seems worthy of notice under the circumstances of this address, that the original map made by the Verrazanos, (for undoubtedly though it bears but the name of one of them, the brothers collaborated or at least consulted over its making), is preserved in the college of the Propaganda at Rome. This was made about 1527. It was surely from this that the details of the globe of Ulpius were secured when it was made some fifteen years later.

The other interesting feature of the globe and the main reason why it is referred to here, is that it has outlined very prominently on it the famous line drawn by Pope Alexander VI in 1496 to delimit the possessions of the Spanish and the Portuguese who were both engaged in explorations of distant parts and were naturally claiming dominion over territories they had discovered and explored.

There is no doubt at all that this famous line did prevent what might otherwise have been an enormous amount of bloodshed between the colonists and over the colonies. Here in North America we have some very sad incidents in that regard. The Spanish and the English quarreled in the south-eastern part of what is now the United States in the neighborhood of Florida and almost defenseless colonists were killed. In reprisal another expedition hanged all the colonists at another place. When the French and English fought in Europe their colonists in this country shared in the contest and both sides enlisted the natives regardless of the atrocities they might give way to on their side. Our French and Indian Wars and then the enlistment by the British of Indian allies during the Revolution show to what lengths enmity was carried. Brought up in the Wyoming Valley I know in detail the savageries of Brant and his followers in Pennsylvania and New York and know that these were precipitated and encouraged by the British.

If Spanish and Portuguese colonial relations in history are not disfigured by such barbarities, though of course there were abuses, it is more largely due to this definite division of the spheres of influence of the two nations by Pope Alexander VI than to any other single

factor. It is interesting to realize that just exactly three centuries later when another great Power had arisen in Europe and Spain had a dispute with Germany as to the Caroline Islands a Pope was once more the umpire chosen to settle it. What other tribunal could have endured as the Papacy had and the decision of the great Leo XIII proved as efficacious as that of his predecessor of the fifteenth century.

Long after the fifteenth century, however, Popes had exercised their powers for peace in Europe in trying circumstances very effectively. During the peace conference in New York in 1908, at a time when the attitude of university men throughout the world toward war and peace seemed to make it impossible that we should have ever again a great war, though so little did anyone realize that the greatest war in human history was just impending over us, Mr. William T. Stead, of London, the editor of the *English Review of Reviews*, who had been very much interested in my book on the *Thirteenth Century*, suggested that in my revision of the book a chapter should be devoted to the consideration of what was accomplished for peace and international arbitration during that precious hundred years which meant so much for modern civilization.

There is no doubt that there developed at this time, as a result of a number of papal decrees molding the mind of the time, a greater tendency than has existed before or since, to refer quarrels between nations that would ordinarily end in war to decision by some selected umpire. Usually the Pope as the head of the Christian Church to which all the nations of the civilized world belonged, was selected as the arbiter. The international arbitration strengthened by the decrees of Pope Innocent III, Pope Honorius III, and Pope Alexander III, developed in a way that is well worth while studying, and that has deservedly been the subject of careful investigation since the present peace movement began. Certainly the outlook for the securing of peace by international arbitration was better at this time than it has been at any time since. What a striking example, for instance, is the choice of King Louis of France as the umpire in the dispute between the Barons and the King of England, which might have led to war. Louis' position with regard to the Empire and the Papacy was to a great extent that of a pacificator, and his influence for peace was felt everywhere throughout Europe. The spirit of the century was all for arbitra-

tion and the adjudication of international as well as national difficulties by peaceful means.

What was accomplished in the thirteenth century so magnificently was, as is after all, true of every other great movement at this time, only a culmination of great influences that had been at work for some two or three centuries. Those well-known institutions, the Truce of God and the Peace of God, had been for many generations bringing home to men's minds the possibility of appeasement and reconciliation through compromise and arbitration rather than by destructive efforts aimed at securing selfish aims, no matter what the cost might be, in human life and human suffering. For an audience of this kind, I need scarcely recall the significance of these institutions, though a few words with regard to them may be necessary in order that their meaning, as it stands out at the present time, may be properly appreciated.

It has been the custom to minimize somewhat these mediaeval institutions by declaring that wars in the older times were really civic dissensions, almost between man and man and that therefore something had to be done to prevent the awful conditions that were developing and making civilized life impossible. It must not be forgotten, however, that in the modern times ease of transportation and communication has brought men so much together that they represent, even in distant countries now, very much what the citizens of slightly separated parts of countries, meant in the older times.

It has been suggested, a little bit scornfully, in recent years, that all of this Church peace movement did not seem to produce any great effect in the thirteenth century itself, for there was a war of some importance every five years during the century. When lecturing on war at the beginning of the recent Great War,—the address was published in the *American Catholic Quarterly*, October 1915,—I ventured to say that in the twentieth century instead of a war every five years on the average we had done ever so much better than that. Progress is a very curiously interesting thing, seeing that we hear so much about it.

Three thousand years ago when Homer wandered among the little cities of Asia Minor chanting his songs with regard to the Siege of Troy and the people gathered in the houses to listen to him for an evening in the great hall after supper,, they were to be pitied because they did not live to see our glorious time, when instead

of having merely nothing better to do than to listen to Homer they might have gone to the movies, as our folks do *after three millenniums of progress*. In the twentieth century we have had a war on an average of every year and a half for the first twenty years and something more than four-fifths at least of the first two decades of the twentieth century has seen some rather serious war in progress. The Boer War was on at the beginning of the century and then came the Japanese-Russian War and then the Italian Turkish War and then the first Balkan and then the second Balkan War, and then the Great War, the greatest war of human history, and ever since then a whole series of wars, and I believe they are fighting in something more than a half a dozen places in Europe now. No wonder that a recent writer called his book *Civilization, Its Cause and Cure*.

If any force can make wars in humanity even one-fourth less frequent than they have been before, that will mean a great deal. Those who think that we are going to reform the world just by an appeal to reason and common sense, as they say, do not know humanity. Most men do not reason, though their hearts can lead them into doing things that have marvelous good results and can keep them with almost incredible good effect from doing evil even when their nature is tempting them to it. There was a little man who died, it will be seven centuries ago in 1956, whom had he lived in our time a great many people in our day would be likely to think of as a tramp, who probably did more to bring about an era of peace than perhaps any other man that ever lived. Almost needless to say to this audience that was St. Francis of Assisi, the seven hundredth anniversary of the founding of whose Third Order we have been celebrating during the year just come to an end.

Immense numbers of people in his day joined the Third Order whose members, though living in the world and most of them married, followed the rule laid down for them by St. Francis. As Michael Williams said in the October *Catholic World* in his article on the Third Order of St. Francis, "The rich and the poor, nobles and common people, learned and unlearned, joined the new order and thus the social classes were drawn nearer each other and the ideal of Christian Democracy was advanced."

As an English writer on *The Guild States* said "The Guilds of the time gave men more real democracy with-

out using the Word than men enjoy now when the word is so much bruited about."

St. Francis imposed the obligation upon his tertiaries never to take an oath except in certain specified cases and never to bear arms except in defense of the Church. These precepts faithfully followed by literally millions of people probably meant as much as any other factor in bringing the feudal system to an end. The obligation not to bear arms was a newer Truce of God that stopped military reprisals between small groups of men rather effectually. We hear without surprise the remark of a contemporary that it seemed in many places as though the days of punitive Christianity had returned. It is by thus bringing about a disarmament of the mind and heart that the Church accomplishes her great work for peace and has done it and will do it.

Dr. Walsh then congratulated the Association on the officers for the new year and invited the new President, Dr. Robert H. Lord, of Harvard University, to take the chair. Dr. Lord said in part: "I want to say how much I appreciate the difficulty of taking over the mantle of such an illustrious predecessor as Dr. Walsh, and in my case I feel it more because I am not very long ago received into the Church, so that I feel somewhat like a catechumen who has been suddenly advanced to the episcopate, or a corporal to a general. I feel, of course, that my election of President is a compliment properly speaking to the University with which I am privileged to be associated, but so far as it is in connection with me personally, I want to thank the Committee and the members of this Association for the honor which I appreciate very deeply."

The new President, Robert Howard Lord, has been assistant professor of history in Harvard University since 1916. During the war he was the technical adviser on Polish affairs to the American Commission to negotiate peace. He served on several commissions on peace functions and was the American civilian member of the First Interallied Commission to Poland, sent to that country in the spring of 1919. He is a member of the American Historical Association, the Royal Historical Society of London, the Polish Academy of Sciences of Cracow, the Scientific Society of Lemberg, and is the author of *The Second*

Partition of Poland, and with Professor Haskins of Havard of *Some Problems of the Peace Conference*. He is a convert of recent years. His election comes very opportunely, since next year's meeting of the American Catholic Historical Association is to be held during Christmas week at New Haven, in conjunction, as usual, with the American Historical Association, which also meets there.

Without doubt, one of the most enjoyable features of the Meeting in St. Louis, was the delightful opportunity these three days gave to our members to meet one another and also to meet and converse with the Instructors and Professors of History in the different Colleges and Universities of the United States, who were present. As usual during the days of the Meeting, wrote Dr. Walsh in a recent number of *America*, the presence of the members of the American Catholic Historical Association led to the injection of a conservative element into the discussions which were common to all the Associations meeting during that week. "It is very evident that a great deal of good is being accomplished by these meetings between Catholic and non-Catholics on such occasions. It has been well stated: 'The man I do not like is the man I do not know'. Above all, it is important that those not of the Faith should be brought to realize that Catholics hold their opinions, not because of ignorance and acceptances of suggestions, but because of knowledge and serious study and thought over problems. This fact is brought out very well by differences of opinion in the discussions. In the luncheon discussion of the history of science, on Spanish-American history, and in the section meeting on the history of civilization, the need of conservative influence was particularly recognized and Catholic participation in the discussion evidently brought additional illumination to difficult subjects. When Cardinal Manning was characterized as absurdly foolish, and Cardinal Newman as partially inept, there was manifest need of further discussion."

In every respect, this Second Annual Meeting was so successful that the Officers and Members are encouraged in their hope that in time these yearly sessions will be looked forward to by students and teachers of Catholic history as one of the most profitable events of the year. There was a wide range among

the papers read at the public sessions, and they covered practically every period of Church history. The fact also that so many members found time to come from the East to St. Louis is an excellent proof of the stability of the organization. The plan of holding the Annual Meeting of the Association in different parts of the United States will enable each locality to display the work that is being done in its own province in the field of Church history.